

All India Oriental Conference

Centenary 100 Books Publication

All India Oriental Conference

Oriental language and literature are the original academic voice and vibration of the Asian countries. Thus the International Congress of Orientalists was formed.

The year 2019 marks the 100th year of the beginning of this great academic event. Today about 21 sections of the different subjects in various languages are included in AIOC.

Centenary 100 books Publication

100 books on various subjects are published to commemorate this grand academic event. These books include reprints of some rare texts and cover various subjects like Literature, Philosophy, Grammar, Science, Mathematics, Jyotish, Journalism, Education, Pali, Prakrit, Jainism & other in different languages viz. Sanskrit, Marathi, Hindi & English.

AIOC Nagpur Session Highlights

- ❖ 50th Session and 100th year of AIOC.
- ❖ 100 books on various subjects.
- ❖ New sessions included
- 1) Sanskrit Journalism 2) Sanskrit Pedagogy
- 3) Marathi language and literature



Kavikulaguru Kalidas Sanskrit University
Ramtek, Dist. Nagpur (Maharashtra)



New Bharatiya Book Corporation

208, IInd Floor, Prakash Deep Building
4735/22, Ansari Road, Daryaganj, New Delhi-110002
Phone : 23280214, 23280209
E-mail : deepak.nbcb@yahoo.in



₹ 110.00

All India Oriental Conference

Centenary Celebration Publication Series - 16

Poornawad Philosophy

Poornawad VishwaVidya Pratisthan,
Parner

Chief Editor

Prof. Srinivasa Varkhedi

Vice-Chancellor, KKSU, Ramtek

Editor

Prof. Madhusudan Penna

Director, Research & Publication



राष्ट्रहिताय संस्कृतम्

Kavikulaguru Kalidas Sanskrit University,
Ramtek

New Bharatiya Book Corporation
Delhi

2020

All India Oriental Conference
Centenary Celebration Publication Series -16

Poornawad Philosophy

Poornawad VishwaVidya Pratisthan, Parner

Chief Editor
Prof. Srinivasa Varkhedi
Vice-Chancellor, KKSU, Ramtek

Editor
Prof. Madhusudan Penna
Director, Research & Publication



Kavikulaguru Kalidas Sanskrit Universty,
Ramtek
2020

CC-0. Kavikulaguru Kalidas Sanskrit University Ramtek Collection

| | |
|------------------------|-----------------------------------------------------------------------------------------------------------------------------------------|
| Title | - Poornawad Philosophy |
| Author | - Poornawad VishwaVidya Pratisthan, Parner |
| Chief Editor | - Prof. Srinivasa Varkhedi, Vice-Chancellor, KKSU, Ramtek |
| Editor | - Prof. Madhusudan Penna Director, Research & Publication |
| AIOC | - Prof. Gautam Patel, President Prof. Saroja Bhate, General Secretary Prof. G.U. Thite, Vice President |
| Editorial Board | - Dr. Dinakar Marathe, KKSU Dr. Veena Ganu, Nagpur |
| Published Year | - 2020 |
| Editon | - First |
| Price | - Rs. 110.00 |
| ISBN | - 978-8183-153-829 |
| Coverpage | - Shri. Umesh Patil |
| Printed by | - S.K. Offset, Delhi |
| Published by | - Kulasachiva, Kavikulaguru Kalidas Sanskrit Universty, Ramtek and New Bhartiya Book Corporation New Delhi-110002 |

The KK Sanskrit University does not hold any responsibility regarding the content, language, originality, Plagiarism or views expressed by the author of these centenary publication books. The respective author is solely responsible.

PREFACE

It is indeed a matter of great pleasure and pride for Kavikulaguru Kalidas Sanskrit University, Ramtek to have this rarest opportunity of hosting the 50th session of All India Oriental Conference at Nagpur. This **AIOC-50th session at Nagpur** will be forever remembered by all as the year 2019 also happens to be the year of Centenary Celebration of AIOC. The premier objective with which the great scholars of yester years had contemplated and established this national academic event called All India Oriental Conference has been achieved through these years with scores of young scholars contributing significantly to the treasure house of knowledge through their valuable research work.

The research of yore and of the present should be properly recorded so as to make it easily available to all lovers of knowledge and wisdom in the years to come. With this objective, we have contemplated to commemorate the 100th year of this grand event of 50th session of AIOC by way of publishing 100 monographs on different subjects in four languages viz., Sanskrit, Hindi, Marathi and English. It is no doubt a herculean task but still worth of it, for the reason that these 100 monographs will inspire many young scholars to take upon a fresh study and research of the oriental subjects with more vigour and zeal.

The **AIOC Centenary Publication Series** includes wide variety of subjects like Literature, Language, Veda, Indian Philosophy, Sanskrit Grammar, Law, Children Literature, Yoga, Astronomy and Astrology, Ayurveda, Pali, Prakrit, Jain, Buddhism, Education, Library Science, Poetics, Aesthetics, and Indology. It also includes reprint of some rare texts of academic

CC-0. Kavikulaguru Kalidas Sanskrit University Ramtek Collection

importance which have gone out of print are not easily available. We wish to mark this centenary celebrations with this series that connects the glory of the past and aspirations of future. I place on record my sincere gratitude to all the authors of these monographs who have kindly contributed to the richness of this series.

I am confident that the books published in these series will definitely inspire the lovers of Oriental Learning in general and of Sanskrit Language and Literature in particular.

On this occasion, we have published a memorable book of all the speeches of Section-Presidents of all previous sessions of AIOC. It is indeed a very capacious addition to any collection. I with all respect thank two eminent scholars of our times - Prof. Gautam Patel, President and Prof. Saroja Bhate, General Secretary, the torch bearers of AIOC who have not only encouraged us in this venture but also made all efforts to provide these valuable historical speeches for us. I thank all executive members of AIOC and my colleagues of the varsity for making this event a grand success. My words fall short in describing the painstaking efforts and scholarly commitment of my esteemed colleague Prof. Madhusudan Penna, local secretary of this session in bringing out this series.

I also take this opportunity to profusely thank Shri. Subhash Jain and Shri Dipak Jain, the proprietors of New Bharatiya Book Corporation, New Delhi for their enthusiastic approach and timely work with all precision and grace.

Let us all sanctify ourselves in the eternal flow of wisdom by reading these books and recommending these to others also!

सरस्वती श्रुतिमहती महीयताम्

Ramtek

10th January 2020

Prof. Srinivasa Varakhedi

Vice Chancellor, KKSU

CC-0. Kumbhaguru Kalidas Sanskrit University, Ramtek Collection

Kavikulaguru Kalidas Sanskrit University
All India Oriental Conference
100th Year 50th Session
10th-12th January, 2020

Chief Patron

Hon'ble Nitin Gadkari
Minister of Road, Transport & Highways of India

Patron

Prof. Srinivasa Varakhedi
Vice Chancellor, KKSU, Ramtek

AIOC President

Prof. Gautam Patel
Chairman, Sanskrit Seva Samiti, Ahmedabad.

AIOC General Secretary

Prof. Saroja Bhate
Professor of Sanskrit (Retd.), Pune University, Pune

AIOC Local Secretary

Prof. Penna Madhusudan
Dean, KKSU, Ramtek

Additional Local Secretary

Dr. Harekrishna Agasti
Dr. Kalapini Agasti

Dr. Dinakar Marathe
Dr. Parag Joshi

Organising Committee

Prof. C.G. Vijayakumar, Registrar (I/c) & Dean, KKSU, Ramtek
Prof. Nanda Puri, Dean, KKSU, Ramtek
Prof. Krishnakumar Pandey, Dean, KKSU, Ramtek
Prof. Laita Chandratre, Dean, KKSU, Ramtek
Dr. Ramachandra Joshi, Finance Officer, KKSU, Ramtek
Dr. Umesh Shivahare, Controller of Examination, KKSU, Ramtek
Dr. Dipak Kapade, Librarian, KKSU, Ramtek
Dr. Renuka Bokare, PRO, KKSU, Ramtek
Shri. Rajivranjan Mishra, Technical Head, KKSU, Ramtek
Shri. Pravin Kalambe, Security Officer, KKSU, Ramtek
CC-0. Kavikulaguru Kalidas Sanskrit University Ramtek Collection

Reception Committee

Prof. Srinivasa Varakhedi, Chairperson Reception Committee & VC, KKSU
Parampuja Govindagiri Swamiji, Rishikesh
Prof. P.T. Chande, Former VC, KKSU
Prof. Uma Vaidya, Former VC, KKSU
Prof. Vijendra Kumar, VC, National Law University, Nagpur
Prof. Rajnish Shukla, VC, National Hindi University, Wardha
Prof. Vinayak Kane, VC, RTM Nagpur University, Nagpur
Shri. Krupal Tumane, Member of Parliament
Shri. Girishji Vyas, Member of Legislative Council
Shri. Chandrashekhhar Bawankule, Guardian Minister, Nagpur
Prof. Vishram Jamdar, Director, VNIT, Nagpur
Dr. Bhushankumar Upadhyay, Commissioner of Police, Nagpur
Shri. Vijay Phanshikar, Editor, The Hitavada, Nagpur
Shri. Rajkumar Tirpude, Tirpude Group of Institutions, Nagpur
Shri. Mohabbat Singh, Tuli International, Nagpur.
Shri. Chandragupta Varnekar, Principal Retd., Nagpur
Shri. Suresh Sharma, Baidyanath, Nagpur
Shri. Prabhakar Rao Mundle, Dharampeth Educational Institutions, Nagpur

Executive Committee

Prof. G. U. Thite,
Vice President

Dr. Brijeshkumar Shukla,
Treasurer

Members

Dr. Rajni Satish Chandra Jha
Prof. Shukla Ramakant
Dr. Behera Ranjit
Dr. Meena Shukla
Dr. Nirmala Kulkarni
Dr. Roy Gauri Nath
Dr. Tripathi Uma Rani
Dr. Pushpa Jha
Dr. Basu Ratna

Dr. Mithilesh Kumar
Prof. Singh Prasoon Dutta
Shri. Mishra Arun Ranjan
Dr. Mishra Baidyanath
Dr. Tripathi Rajendra Rasraj
Shri. Harshdev Madhav
Dr. Kamdev Jha
Dr. Parinita Deshpande
Dr. Jha Udayanath (Ashok)

Prologue

It is indeed greatly satisfying that the Kavikulaguru Kalidas Sanskrit University, Ramtek has accepted this monographs for publication in the AIOC centenary publication series. I thank the Vice-Chancellor and other authorities of the Sanskrit University.

It is only and only owing to the blessings and inspiration of Most Rev. Adv. Dr.V.R.Parnerkar, M.A., LL.M, Ph.D., D.Litt. that it could become possible for me to pen this monograph.

I earnestly hope that the lovers of philosophy and the students would benefit from this in their quest for understanding Poornawad philosophy.

My grateful thanks to Poornawad VishwaVidya Pratisthan for their help and cooperation for bringing this monograph in the shape that it is now.

Jai Poornawad.

Parner
Rama Ekadashi.

Satyanarayan Aboti.
Shake1941

CONTENTS

Prologue

Chapter 1 - Introduction

Chapter 2 - Historical Review

Chapter 3 - Poornawad

Epilogue

References

Chapter 1

Introduction

Philosophy is an attempt to satisfy the desire for knowledge. It is not luxury but a necessity. Aldous Huxley in “Ends and Means” (1937) says: “Men live in accordance with their philosophy of life, their conception of world. This is true even of the most thoughtless. It is impossible to live without a metaphysic. The choice that is given to us is not between some kind of metaphysic and no metaphysic, it is always between a good metaphysic and a bad metaphysic”.

As philosophy aims at knowledge of truth it is termed in Indian literature, “The vision of truth” ‘*darshana*’. Although the term *darshana* in India for philosophy is widely accepted, it is not without controversy. An eminent contemporary philosopher Prof. Rajendra Prasad¹ has to say this: “The Sanskrit word ‘*darshana*’ from the roots *drs*, etymologically means visual perception or cognition. In this sense of it, or even in its extended sense to mean perceptual cognition as such, i.e. any knowledge obtainable by the use of an external sense organ as well as by that of introspection, it is obviously inadequate to be used as the designation of classical Indian Philosophy, or even of any science.

Neither philosophy, nor science consists in being a collection of perceptions, howsoever minutely obtained or rigorously organized. And, those who call Indian philosophy *darshana* are too sophisticated to call it *darshana* in this sense. Normally, they use *darshana* to mean no sensuous, mystical or spiritual cognition, as direct immediate, clear and self-certifying as seeing something present before the seer’s eyes is. Secondly, it is said to be the mystical perception or

spiritual intuition, of the ultimate reality which is claimed to be not cognizable by any sense or reason. To quote Radhakrishnan, 'A darshana is a spiritual perception, a whole view revealed to the soul'. This view is echoed and re-echoed by many others.

For example, according to Malkani, Indian philosophy is 'Science of the spirit, if we may so call it. It is adhyatmik vidya. This vidya has nothing hypothetical or speculative about it. It is more properly a way of direct seeing or darshana.

We do not wish to pursue this controversy any further. However, only as a passing reference to the 'other view' that we have quoted Professor Rajendra Prasad.

The uniqueness of Indian culture is the study of character together with thought; and that is why in this land of ours tattvadnyan is called 'Darshan' as a substitute for the Western term philosophy, our thinkers have brought in vogue 'Tattvadnyan' and have very conveniently saved themselves from the demonstration of thought.

Poornawad defines Tattvadnyan as the 'deliberation for wisdom', wisdom means demonstration (application) of knowledge. The hand in hand treading is specialty of Bhartiya Darshan Shastra (Indian Philosophy). Philosophy is an essential aspect of man's life. According to Dr. Parnerkar (1916-1980) "philosophy has started not in wonder or curiosity or extra sensory perceptions but out of sheer necessity of human life".

Professor S. Panneerselvam in his preface to "Poornawad Prabodh"⁴ says: "The uniqueness of Poornawad is that it discusses how Vedas and the Upanishads are relevant to our life. This makes Poornawad, a practical Vedanta".

CC-0. Kavikulguru Kalidas Sanskrit University Ramtek Collection

The experiments conducted by Dr. Parnerkar in the realm of social science are unassailable. No contemporary philosopher is known to have tested the efficacy of his/her philosophy such as Dr. Parnerkar. Guinness book appears dwarfed before his experiments.

Vidyasagar Adv. V.R. Parnerkar in his preface to 'Poornawad' by Dr. Parnerkar⁵: ".... He displayed a rare skill in preventing the Poornawad becoming a dogma by introducing its dialectics first so that its efficacy would be proved in each of the branches of epistemology."

Underscoring the uniqueness of Poornawad, Vidyasagar Adv. Parnerkar further says: "Dr. Parnerkar recognized the fast-moving present. Taking into consideration the impact of foreign culture and the modern civilization on the Indian culture, he saw how the present-day-man is caught in the pincers of a stunted mind, parochial culture and the modern civilization.

He also saw the abysmal depth to which the man's intensity to live, jivanabhiniवेश had deteriorated. He then, with a view to re-establish man's faith in himself and his intensity to live life, took infinite pains for scientific attitude by complementing his own experience with logic and also coupling logic with experience, handed down the priceless treasure to the mankind and tested a number of sciences on that touchstone.

The foregoing shows the review of philosophy in general and Poornawad in particular. The emphasis is on and limited to the uniqueness of Poornawad Philosophy based on Vedas evaluating the past Acharyas' doctrines, establishing his own doctrine culminating in Poornadvait or absolute non- duality and its urgent relevance to the Modern World.

Notes and References:

1. Rajendra Prasad: A Conceptual–Analytic Study of Classical Indian Philosophy of Morals, history of Science, Philosophy and Culture in Indian Civilization. Vol. XII – part-1, New Delhi, 2008, Centre for studies in Civilization.
2. Parnerkar V.R. Glimpses of Poornawad Philosophy (Trans Aboti S.S) Pune, 2003, Vimal Prakashan.
3. Joshi, D.P. (Ed) , Indore 1969 A.K. Shinde.
4. Parnerkar, V.R.: Poornawad Prabodh (Trans Aboti S.S) Pune,2017, Vimal Prakashan Pvt. Ltd.
5. Panneerselvam, S: Preface to Poornawad Prabodh by Dr. V. R. Parnerkar (Trans Aboti S.S) Pune,2017, Vimal Prakashan Pvt. Ltd.
6. Parnerkar V.R. Preface to Poornawad by Dr. Ramchandra Parnerkar (Trans Aboti S.S), Pune, 2002, Vimal Prakashan.

Chapter-II

Historical Review

The Vedas:

Vedas are the oldest literature in the world. The way the literary wealth of our nation was retained intact through the medium of learning by heart and protected for thousands of years from the tradition of destruction by aggressors has no parallel in history. We, nevertheless, rejoice in criticizing this class as: engaged in mugging up for ages, we feel blessed in humiliating them and yet take pride in calling ourselves as progressive, rationalist, scientific minded and much more. The Vedas presented the God right in front of us and the (Vani), speech that which the God blessed us with, its hearing is the Veda. Vedas are legacy of us Indians. Vedas are symbol of Indian solidarity. Vedas told us, nay, demonstrated how to live and what for.

The Vedic language and its structure is the biggest wonder of the world. Vedas emerged much before the Sanskrit language and its grammar. The sages heard this Speech and preserved it further as it is. (without a slightest change). That is why it is called Shruti, that which has been heard. The harmonious relationship between the World, the Lord and the Being is Veda.

Veda are our science of chanting. And if it is to be learnt, there is a definite way of life to be followed. One has to live in ascertain style. Veda didn't survive because of learning by heart. Those were preserved by adopting a certain way of life. Those survived because those had become an indivisible part of the lives of those who preserved it. Vedic resonance was heard even in those days when man was just an animal. Veda laid before us the meaning of life, described

CC-0. Kavikulguru Kalidas Sanskrit University Ramtek Collection

the essential form of Lord. Told us about the use of energy of the World. Those who learnt this, welcomed the Outsiders coming to this land because Veda are the glory of human life. The Vedic acquainted the outsiders, coming from outside, with the meaning of life, taught them how to live and established them well in this land. They taught actual lessons of what power lies in life.

Jaimini's Purva Mimamsa:

Great Sage Jaimini's "Purva-Mimamsa" is the first compilation of Indian thought which uses logical method while interpreting rituals enjoined in the Veda and is the first Darshana. However, in view of the development of Indians, civilization and culture some estimation is possible. The God, in this Darshana, as Divine receives secondary treatment. Basically, action in this life is considered predominant and this Darshana lays down that the welfare in this life as well as the next one (i.e. Post death) is achieved by action alone. This Darshana expounds that to do nothing is also a kind of action.

These thinkers have sung the praise of action through Yadnya, the sacrificial fires. In those days, it was imperative to provide additional land by deforestations, annihilating the beasts and wild animals to meet the needs of growing population. Out of this need, the sacrificial fires and to establish that institutions, this philosophy was born. But this task which had gotten to be done by the Outsiders, considering their individual (personal) need and to fulfill that need, they did it as if it was their very own need.

The thinkers then had very well taken man's mental set-up in to consideration that man doesn't embark upon any deed merely for society unless his own self-interest is involved in it. Those thinkers considered the concept of 'man is a social

CC-0. Kavikulaguru Kalidas Sanskrit University Ramtek Collection

being' as just lax. By nature, man loves himself more and on this very basis tries to show that he has affinity for society.

The Sages got Yadnyas performed by the outsiders by creating a feeling in them that for welfare of this life as well as for emancipation, Yadnyas were imperative and through this could achieve a great social good. They made it a matter of daily ritual to kindle (Samidhas) sticks of holy trees and sacrifice animals in the sacrificial fire.

They made a detailed exposition on which Samidhas to use for which fire and which animal to be sacrificed in which fire. When we go through the description of animals, those are extinct today. They had made a very detailed study of these animals; how to catch them, which organs to be severed first, how to lie them and so on. A very minute description can be found in the Yadnik literature of those times. Such Yadnyas used to be performed over a period of several years.

The Emperor as symbol of his sovereignty, used to let loose the horse with the golden letters embossed on his head. Till such time as the horse returned to the same place after roaming anywhere of his free will, the Yadnya would continue. Those from whom the sages wanted such Yadnyas to be performed had some problems. Owing to their authority and riches, any subject of this material world was at their beck and call.

But what was the stumbling block in their enjoyment was the transient nature of the subject and the limitation to their capacity to enjoy such subjects. Vedics recognized the difficulty. There was a place where these worldly limitations didn't operate that place was the heaven. The nectar in the heaven never perishes, the Apsaras (Heavenly beauties) in the heaven never get old. Having attend heaven, there were no limitation to man's capacity to enjoy and there was no

CC-0. Kavikulaguru Kalidas Sanskrit University Ramtek Collection

nauseating aspect of urinating or excreting. Such was the heavenly world in the universe. But this was achievable by performing Yadnyas. They fervently, expounded: “Swargakamarth Yajyet”.

The Journey Southwards:

All kings and emperors were genuinely motivated to perform Yadnyas to achieve heaven. The institution of Yadnyas emerged everywhere in India. Consequently, the annihilation of wild animals and deforestation made the land habitable for man. Men began to live happily. The sacrifice of serpents by King Janamejaya in Mahabharata and the sacrifice of demons by sage Parashar in holy Parner are well-known. Great sage Parashar used to move about with his thousand disciples. When he learnt that none of the kings or rulers were able to perform the demon-sacrifice, this great sage with his thousand disciples performed the sacrifice. He sacrificed all the demons in the sacrifice fire. He made this land free of fear for human habitation.

In the Ramayana of great sage Valmiki, we find that in this very land sage Vishvamitra who was performing Yadnyas, sought Rama and Laxmana from king Dasharatha to protect the Yadnyas. Vishvamitra had several objects while asking for Rama and Laxmana. Had this institution of Yadnya been as we considered it to be, king Dasharatha, could as well have told sage Vishvamitra that, "if you are facing so many difficulties there, why don't you come to Ayodhya and performed the Yadnyas here? I will make everything available to you.". And great Dasharatha was quite capable of it. But Vishvamitra had to perform those Yadnyas in the south in Dandakaranya only. Because the raw material needed for this Yadnyas was available only there. Great sage Vasishta was also aware of this and that is why he convinced Dasharatha to send Rama and Laxmana with Vishvamitra.

The kids were hardly of ten or twelve and were born after Dasharatha's vow. In that old age king Dasharatha had performed Putra-Kameshti Yajna, this is not the kind of shraut Yajna began by sages in the south. This was the smart Yajna of the path of meditation, Upasana. Shraut Yajnas have social imports; once these were over, the Yajnas ceased to exist. That is why the shraut Yajnas are not seen to be performed anywhere in these days. The shraut Yajnas with animal sacrifices are almost extinct. That was a need of the particular time. Later, with the urge for heaven persisting, those who wanted to continue with these Yajnas, the requisite sacrificial animals became scarce. Quite naturally, as an alternative, the rural animals were picked for sacrifice.

Buddha's Shunyawad:

When such sacrifices, for attaining heaven, were being performed on a large scale, as a need of those times. Great soul Buddha's philosophy emerged and gained respect everywhere. Fed up with violence, the human society embraced Gautam Buddha's philosophy of non-violence. Since heaven was attainable after this life, Buddha negated man's earlier as well as the later life.

Arising from this, even the present life was negated and thus the established the concept of Shunya (the Doctrine of Nihilism). 'Who were we in the earlier life is not known, what are we going to be in the next life is unknown,' how can the 'isness' be born from the earlier 'is-not-ness?' Raising this question and agnosticism about the next birth, the existing life's nullity was deduced and the Shunyawad was created.

In and outside India also, this thinking spread rapidly, owing to the king's encouragement. But this latter bred frustration in life. The biggest question being asked was 'why to live at

all?’ This is when Shrimad Adi Shankaracharya was born. Mahatma Buddha’s philosophy and the conduct did help solved the then problems and man was considerably relieved. This effect remained for quite some time. But in course of time, this peace alone made the man agitated. The biggest question he faced was, why to live? Even if, the existence in the present vis-à-vis the non-existence in the past and the future was logically convincing, it was strongly realized that, that experience wasn’t easy. Frustration stepped in the life. Interest in the life ceased.

Acharya's Mayawad:

The Vedic teaching to live a hundred springs and the conditioning for intensely living life. ‘Jivet Sharadah Shatam’ ‘Pashyam Sharadah Shatam’ ‘|| similarly ‘somanam swarnam’ ‘ agitated the man intensely due to the earlier teachings and its disappointing effects. Human life was being humiliated.

Such were the times when Shrimad Adi Shankaracharya was born to resolve the problems. This dazzling star showed a ray of hope in the Indian philosophy and the field of religion. The bank which stagnated the progress of human life was demolished by this great man to release the flow. A new objective was set forth. He tried to create hope in life. The ‘non-existence of past and future’ which formed the basis for negating the existence today; to then Acharya put a question. The basis for the non-existence in the past and future is the existence today, is it not so? First, he proved the existence in the present, and because existence can’t be born out of non-existence; therefore, he existence of the present proves existence of past.

Thus, he applied their very logic to disprove their hypothesis. ‘I was there yesterday, therefore, I am here today and shall

CC-0. Kavikulaguru Kalidas Sanskrit University Ramtek Collection

be there tomorrow'. Just as existence doesn't emerge from non-existence, so also non-existence doesn't emerge from existence. He proved that the being's atman transcends the past, present and future; afforded a very important objective for life: 'self-realization'. The disappointing feeling of 'my-non-entity' gave way to 'my transcendental essential form' and infused zeal and enthusiasm in life. But then what is it which transforms, is everchanging? To this, the reply was 'illusion is the basis of this world'.

That which changes, perishes, its existence is felt due to ignorance. The being comprehended that his form transcends past, present and future and he ceased to be disappointed. An objective was identified for life. But the life that he loved and the happiness of life which he derived from the world; both, he was told, were ignorance based. But he couldn't comprehend and act accordingly.

Besides, this thought shook his belief in God which the Vedics had created in him. If the World which the Lord created was an illusion, then its Creator also should be a fig of imagination. The Creator of this World, the Lord, was experienced because of ignorance-bred illusion. It was proved too that the basis of God, Ishwar, is illusion, Maya. The God's existence was reduced to a nullity. When we take stock of Acharya propounded Panchayatan Pooja (worship of deities i.e. Vishnu, Shiva, Devi, Ganesha and the Sun) and his hymns full of devotion, it doesn't escape our notice that there was some inconsistency somewhere. Acharya in the heart of his hearts was a great believer of God, but in thought he negates, logically, this very God as ignorance-bred.

According to his exposition, even if we admit two kinds of truth, one as the material and the second as the spiritual truth; God is identified materially but not spiritually. In other words, we have to accept that there is no God. This very

contradiction between Acharya's thought and his actual conduct has been the cause of discontent of Madhvacharya etc. Even if Acharya refers to Vaishnava philosophy preceding him, the later Acharyas viz. Madhva and Ramanuja have been very critical of his expositions. They have tried to establish identity of God by relying on Shruti hymns like: 'Dhatayathapuvamakalpayat' 'Ishwar Sharirabhootamjagat' 'kasminnu bhagavo vidnyate sarvamidam vidnyanam bhavatiti' Acharya was quite forceful in re-establishing the Vedic thought and conduct which Buddha tried to annihilate and in order to do so Acharya had to first contradict the non-vedic thought of Buddha. He was quite successful in annihilating that non-vedic thought and conduct. However, it is regrettable that it didn't become possible for him to foster the vedic thought. Of course, that was an incidental and secondary task before him. His primary task was to rid of the chaos arising from non-vedic thought and conduct. That was his sole objective. Dr. Ramchandra Maharaj Parnerkar in his treatise on Poornawad expounds that Acharya certainly, contradicted the non-vedic thought successfully, but the reestablishment of vedic religion was accomplished by Vaishnavacharya.

Saints' Contribution:

There appears to be a lasting impact of saints' preaching of Bhagavat Sect during the Muslim rule even after about a thousand years of Shankaracharya and Vaishnavacharya period. Saints had to say nothing new except to halt the prelatizing with the foreigners. And they performed it wonderfully well with grit and dedication. The way we survived and call ourselves Hindus today is because of the pious deeds of our saints during Muslim Rule! They carried on their task by praising their predecessors' thought and conduct.

CC-0. Kavikulguru Kalidas Sanskrit University Ramtek Collection

Arrival of Foreigners:

The Europeans' view about India and the Indian Philosophy was extremely polluted and biased. It is evident very clearly from Prof. D. P. Chattopadhyay's article TRADITION AND MODERNITY IN HINDU CULTURE published in Samanvay ;2

The successive arrivals of the foreigners and their administrative and cultural presence in India, have produced new and new needs to transform the indigenous culture of India. It would be wrong to think that the transformative dynamics was totally alien or imported in character. To a substantial extent it was internal. The internal reasons of the transformation of India's religious culture were grounded both in their diversity and unity, antagonistic as well as non-antagonistic. Every period, Pre-vedic, Vedic, Post-Vedic, Buddhist and Muslim witnessed interaction between different overlapping sets of cultural forces, alien and Indian. Interestingly enough, in every period the Indian cultural identity that was being obliged to respond to the then newly arrived alien force had to undergo itself significant change over time, change partly due to its internal propulsion and partly due to invasive impulsion.

The Distorted European View:

In the eighteenth century this general situation took a new turn and assumed a new character. For the first time India encountered a new presence, generally European but primarily British, which proved alien in an unprecedented sense. The people who started coming at that time and their predecessors had no intention to settle down in this hitherto known "Dream Land" of commerce and culture.

The commercial motivation and political intention of the East India Company were not secret. But the romantic and

understandably ill-informed philosophers, Indologist and poets started projecting a bizarre picture of India mainly for the consumption of Europe. Cultural chauvinism of Europe resting on maritime powers, colonies and memories of two Revolutions, British (1689) and French (1789), was at its height. Eurocentrism badly blurred and distorted the European scholar's vision of the world, including India. From Voltaire, Abbe Dubois and Goethe to Schlegel and Hegel we hear an almost uninterrupted story of romantic disillusionment. Voltaire found in India, once a land of "sublime philosophy" "despicable superstition", "misery of mind" due to Brahmins and Hindu religion calculated to dope the people, to make them "quarrelsome and ignorant". Also was he appalled to see the extent of economic exploitation caused by the Western nations, corrupting and demoralizing the innocent people.

What intrigued Voltaire is that it is to this very fallen India that the West turns in search of truth. Unlike others who wrote on India at that time, Dubois had personal experience of living in and seeing India. Surprisingly enough, he had no words of praise for casteism and asceticism in religion. To him, Hindus were "idiot and imbecile" unwilling "to be converted or civilized". In spite of the light of the French revolution of their time, neither Dubois nor even Voltaire could see India in an objective way.

The view of Goethe on India isn't quite different. His early love for the Vedas, the Gita, Shakuntala of Kalidas and the Gita Govind could not sustain his romantic attitude towards India for a long time. The evils of casteism and untouchability made him hostile to Hindu philosophy and religion. He sounds very critical of formlessness of the Hindu concept of reality and the Hindu's alleged indifference to "the dynamic western urge for action and progress". Hegel's

CC-0. Kavikulguru Kalidas Sanskrit University Ramtek Collection

remarks on Hinduism appear extremely harsh. To him, Hindu religion is socially “casteist” and philosophically “abstract”, Hindu Polity “Unprincipled” and “despotic” and Hindu culture ahistorical. To quote him “... Hindoos have no history No growth expanding into a veritable political condition”.

Daya Krishna's rejoinder:

In this respect Daya Krishna's observations speak volumes;³

"The reason why philosophers trained in the Western traditions of philosophizing and located in the Universities built on Western model in this country do not know about these Pandits lies primarily in the fact that these scholars carry on their intellectual activity in a language which is generally unknown to persons trained in the Western traditions of knowledge. Few people know, in India or elsewhere, that Sanskrit is still living lingua-franca of traditional scholarship in India, that the only language in which intellectual dialogues can be carried on between these persons from different parts of India, which may be as distant from each other as Kashmir and Kerala or Manipur and Gujarat, is Sanskrit and Sanskrit alone, as the only other language they know is their regional language which are as diverse as the region they belong to."

Dr. Parnerkar's Poornawad:

Dr. Ramchandra Parnerkar having studied Western Philosophy and foot firm in Sanskrit and Vedic tradition was specially equipped to respond to Western critique of Indian Philosophy and with his deep study of Veda, Upanishads and deep erudition propounded his monumental doctrine of Poornawad.

Notes and References:

- 1) Parnerkar V.R., Glimpses of Poornawad Philosophy (Trans Aboti S.S) Pune, 2003, Vimal Prakashan.
- 2) ibid.
- 3) ibid.
- 4) Samarth Ramdas: (Trans. Pangarkar L.H) Mumbai 1983, Keshav Bhikaji Dhavale.
- 5) ibid.
- 6) Belsare K.V.: Mumbai 1989, P.M. Tilak, Tridal Prakashan.
- 7) ibid.
- 8) ibid.
- 9) ibid.
- 10) Sharma, Chandradhar : A Critical Survey of Indian Philosophy, Delhi, 2000, Motilal Banarasidass.
- 11) ibid.
- 12) Tulsidas, Gorakhpur 2000 Geeta press.
- 13) ibid.
- 14) Belsare K.V.: Mumbai 1989, P.M. Tilak, Tridal Prakashan.
- 15) Parnerkar V.R. Glimpses of Poornawad Philosophy (Trans Aboti S.S) Pune, 2003, Vimal Prakashan.
- 16) ibid.
- 17) Samarth Ramdas: (Trans. Pangarkar L.H) Mumbai 1983, Keshav Bhikaji Dhavale.
- 18) Parnerkar V. R., Poornawad – an Integral Approach to Divine Life, Pune 2013 Shree Vimal Publishers Pvt Ltd.

Chapter –III

Poornawad

The Creator and his Creation:

A new star, with the effulgence of a thousand suns rose on the horizon of Indian philosophy. And that philosophy is known as the “Poornawad Doctrine”. Dr. Ramchandra Prahlad Parnerkar (1916-1980) an eminent philosopher, Economist and a spiritual Guru was born at Indore on 16 July, 1916. He studied Literature, Sociology, Economics, Logic (Western and Eastern), Vedas and Upanishads, Nyaya, Yoga, Astronomy, Geology, Physics etc. independently. This study was deep, many-sided and in conformity with university-pattern and so he could guide students for graduation, post-graduation and further research. He also studied Biology, Geology, Astronomy and Physics and prepared a thesis on Cosmogony. He submitted that to Berlin University by 1938-39. His findings therein were so debatable that by the time Hitler declared war, it could not even be franked by proper authorities because he had shaken the very bases of many positive sciences.

Having failed to get a recognition from Germany for his research work, he was not disappointed. He already had some doubts about Shri Shankaracharya’s philosophy, especially the exposition of Maya, devaluation of Ishwara and inadequate quotations from Vedas. Side by side, he disagreed with Shri Gaudapadacharya’s Ajaatwad. Opposing these two, he established his philosophy of Poornawad. For this research, the oldest Indian university viz. Shri Bharat Dharma Mahamandal (Sanskrit and Spiritual University) Varanasi founded by Swami Dnyananandji, conferred on him

CC-0. Kavikulguru Kalidas Sanskrit University Ramtek Collection

the much-coveted distinction - the degree of Doctor of Philosophy. Pandit Raj Rajeshwar Shastri Dravid, eminent authority on Sanskrit learning in Varanasi was one of his examiners.

Dr. Parnerkar knew that all this moving of heaven and earth at a very high intellectual level is of no use to the man in the street”. All he needs is the incentive to action coupled with warm emotional backing telling him – Go ahead and flinch not in adversity. Someone is with you all the time”.

Poornawad proves that mind and matter are two experiences of one and the same reality which he has styled as Poorna. It could have been put in western manner. The contenders in the Western philosophy are Absolutists, Spinozist and the Existentialists. However, as the proverb goes – “Charity begins at home”, the exposition of this new philosophy is done in Sanskrit and Marathi to inspire the students of philosophy in India, as philosophy in Indian Universities is turning more towards linguistics rather than towards the complexities and intricacies of modern life experience.

Philosophy born out of necessity of human life

In order to comprehend a philosophy, it is imperative to first understand the propositions which have led to such philosophy. Quite often, just because we adhere to certain religious conduct and mistakenly believe ourselves to be in the field of spirituality. But mere good conduct is not the seeking or paramartha.

Had it been so, Rama’s incarnation to annihilate Ravana was uncalled for. Ravana was a great devotee but opposed dharma. A religious person could be an atheist. It is quite possible. Buddhism had no faith in God i.e. atheist. This should be borne in mind. Philosophy is the outcome of the need of the hour. Time, characteristically, tends to destroy,

destroy everything; that is its nature. It leaves its imprint on everything. Man's wish is to be eternal, none of his creations should be destroyed but time has always attempted to destroy. Man has to face this 'time'; it is imperative for him to comprehend the ensuing time. Time always poses new questions and man has to find answers therefor.

Philosophy provides replies to problems created by time

In his endeavor to defeat time, man divided time into three parts. Past, present and future are these three parts. Of these three, the present is volatile and it is very difficult to catch up with it. Even when you pronounce it, two letters are gone. In order to properly understand the replies that Poornawad has given, after a careful study of this 'present', it is however, necessary for us to first understand the questions that the time has given rise to. By doing so, we shall acquire certain competence and capability. How shall we comprehend the replies without understanding the question?

For example, "I do not worship God. Whether I am religious? No question; even then, everything in my life is smooth sailing. I own a bungalow, a car and have all the comforts of life. You call the God as "fulfilling devotee's all wishes". Which of your wishes have been fulfilled?" We must be able to answer this question. With our knowledge of current paramartha we are at a loss to furnish a reply to this question. It is equally important to give a satisfactory reply to the question: Where is the need for worshipping God or to adhere to dharma in this life?

Man began to think owing to the need to reply to such posers created by modern times and philosophies continued to be born. Philosophies were born because it became imperative owing to the situations. This happened in the past and continues to be so in present. Every philosopher studied his

times and found answers to the questions created by time. The place where Shri Dnyaneshwar discoursed on Dnyaneshwari in Newasa, Maharashtra can hardly accommodate 15-20 people. It is worth pondering as to how much of those illiterate women and the downtrodden would have comprehended that Dnyaneshwari² which is difficult to comprehend even for the learned today! But because it was written grasping the then time, just as it has made Dnyaneshwar immortal even today so did it enliven the society. Of course, this is not everybody's cup of tea; only one among millions can do it. Let us take a very recent example of Pandit Jawaharlal Nehru who was reckoned as a prodigal mad after Gandhi. But the very same prodigal rose to become the first Prime Minister of Independent India. In short, philosophy is born out of need and provides the replies to the problems created by time.

It is currently a trend to resort to science to resolve above problems of paramartha created by time. In the same vein, people keep on telling that Einstein believed in God. However, it is important for us to understand that Einstein's God and the God responding to devotee's prayer are not the same. We must realize that our God comes to the rescue of devotee. There are a few more questions raised by the modern times:

1. Whether to live life is personal or social?
2. Which of the experiences is predominant in man's life today: that, 'I am sustaining' or 'I am being sustained'?
3. Whether to bring in socialism means to destroy the experience that I am sustaining or that I am being sustained by the society?
4. If yes, how far is it possible? Etc.

Poornawada's unique approach:

Therefore, time creates problems and philosophy has to resolve those. Poornawad established a new method to make philosophy understood. To make man fully comprehend the questions created by time and leave it to him to find out the replies and provide guidance limited to that extent. This is the new method. Having acquired the competence, we shall try to understand the Poornawad Philosophy.

We saw that philosophy is born out of the need of time and tries to resolve the questions raised by time. This is the first doctrine of Poornawad. Another name for the time is situation and it depends upon two factors. One is civilization and the other is culture. From times immemorial, man has been living with these two and therefore, man's, nay, humankind's situation depends on these two factors. Just as it is important to understand what is civilization and what is culture, we must also find out whether was its civilization or the culture which entered man's life first?

Earlier, we referred to the method of 'raising questions and living it to man to find out the answer' to learn Poornawad philosophy. It would be relevant to find out that was this method the outcome of civilization or culture? It could not become possible for the philosophers, owing to only one method, to come to terms with the questions raised by time. The creator of Poornawad therefore, created a new method, a new logic; was it because of civilization or culture?

Civilization and Culture:

Poornawad provided easy definition of civilization and culture³, which everyone can understand by experience. In order to lessen his difficulties while living life, the means, appliances, that man devised and uses, collectively fall under 'civilization'. And the competence, conditioning and

capability required to make use of such means and devices which man develops is called ‘culture’. Civilization keeps on attaining higher levels however there is always a need for deliberate efforts to create culture commensurate with that civilization.

If we fail to develop appropriate culture, we prove incapable of harnessing that civilization. In such a situation the civilization can prove to be disastrous. For example, in the pre-historic times to kill the prey, a huge beast, man developed a shapely and pointed stone. This was his civilization. To take an aim and miss the target could have instead of killing, injured the beast attacking man. Consequently, the situation could arise wherein the hunter being hunted and losing life. This example makes it abundantly clear that it is civilization which first entered man’s life and the culture to harness the benefits of civilization followed.

Learning by doubt or learning by faith:

Science is the symbol of civilization today. Just as it brought about phenomenal progress in civilization, it gave rise to another phenomenon because of which Dr. Parnerkar had to digress from traditional method to establish philosophy and introduce a new method of teaching by ‘raising questions. As stated earlier, though, science is not an outcome of any philosophy, it created its own philosophy.

Which is that phenomenon due to which Dr. Parnerkar had to adopt a new method? Science has conditioned man’s intellect so forcefully that he has to “learn by doubt”. Whatever you tell your son e.g. Perform your daily Sandhya, put on cap while going out etc., his response would be: ‘Why should I do that? This was not so in the earlier days. But the new generation keeps on questioning due to the conditioning

CC-0. Kavikulaguru Kalidas Sanskrit University Ramtek Collection

by science. Neither this generation can be blamed nor do they intend behaving arrogantly. The very birth of science being from ‘why’, and ‘how’, education of science is ‘learn by doubt’.

Nevertheless, the education of life can never be undertaken by this method. The next generation comprehends this and the reason is the new conditioning. Life’s education or call it learning to live can necessarily be by belief, faith, obedience and quite often by imitating.

This is no cause to feel inferior. Even if all other education is possible by “learn by doubt” method, education of life can never be undertaken by this method. And if someone attempts, either the entire life would be lost in the process or end up as ‘literate fool’ or the life would be miserable and lackluster forever. Beginning from dumb animals to the erudite, the rudiments of life for all are by imitating, belief and love for traditions. There is nothing to be ashamed of in this.

Because the new generation lacks an unambiguous knowledge, Poornawadacharya Dr. Parnerkar radically changed the method of disseminating philosophy by raising questions like in science. We shall attempt to resolve the questions raised by time e.g. What is paramartha. What is its experience etc.

Seeker is the King

In this regard let us dwell upon Sri Ramdas Swamy’s concept: “Seeker is the king and a non-seeker a beggar”⁴. But the situation today is just the reverse. Take for example any paramarthic (spiritual) event, it is necessarily accomplished by begging in the society by way of collecting donations. Quite obviously, this was not in Ramdas’ contemplation. In his view a seeker was competent and capable. All of us the

so-called religious souls raise hue and cry that, “this is not the Dharma’s rule” but do we really accept that, “to rule is the duty of the seeker”? Time does its duty, we don’t.

What after all is ‘work’? Is it being the householder or a seeker? Even if we talk of the path of devotion in paramartha, what does Lord Pandurang’s history reveal? God Pandurang for whose darshana saints from Dnyaneshwar, Namdev up to Tukaram used to que, for whom did He rush? Pundalik⁵ for whom the Lord rushed, was he a householder or a seeker? History bears witness that Pundalik never engaged in any of the traditional devotion; nevertheless, he was heart and soul serving his parents. Now whether such service is Paramartha or prapancha? Pundalik was prapanchik, a householder and Lord felt like going to him just because of his daily chore. So is the history of Saint Eknath

This proves that the strength of paramartha lies in systematically performing householder’s duties. When the airplane arrived to take the great Saint Tukaram to heavenly abode, the recorded history tells us about his asking the spouse If she would go along? We all know about Tukaram’s married life and his ill-tempered wife who never completed a dialogue without an abuse. Still Tukaram wanted her with him in heaven. If we were to be blessed with a wife like his, we would never be seen in the house.

How can we think of paramartha where there is no peace? A whimsical wife, totally hostile village. Tukaram neither left his home nor did he forsake the village. What does it show? Was it his faith in householding or seeking? One should ponder!

In yet another example of Tukaram’s life when studied minutely, we find that he got the energy needed to sing the praise of God not from paramartha but the bread that he ate.

CC-0. Kavikulguru Kallidas Sanskrit University Ramtek Collection

And where did he get this bread from? Whether Paramartha? God? Or Dharma? And the reply shall have to be “because of Dharma”! Earlier, we have seen that God and Dharma are distinct from each other. “Wife should eat only after the husband has taken the meals” was the canon of Dharma which the priests and Brahmins of those days had imbibed in Tukaram’s wife; as a result, she would take the food to Tukaram wherever he was and then only she would eat.

The question here would be whose usefulness was greater? The God or Dharma? Obviously, the reply would be Dharma’s! Although it is true that God answers devotee’s prayer and comes to his rescue, but when? At the last moment. He lifted Prahlad just when thrown in the boiling oil. Same is the story in case of Draupadi’s and Gajendra. This is so because God is fully aware of His Power and that is why he appears at the last moment.

However, man feels that there should not be any calamity at all. What we learn from this is that those who feel that God should be there to avert the catastrophe must be life-centric and conflict-friendly in their approach. They should organize themselves with conflict-friendly attitude so that God would feel like coming, such as in case of Pundalik and Eknath.

Poornawad, God’s Grace and Philosophy

While living life conscientiously man has to squarely face conflict in order to overcome the situation. And from this conflict is born the “necessity”, this necessity makes man think of newer options and create processes; some are successful while others are not and man turns to philosophy.

Poornawad provides an easy definition of philosophy. Philosophy means deliberation on wisdom. Where is this wisdom taught? Where is it experienced? After the deliberation, one concludes whether a certain thing is wise or

otherwise. But that can be known only after having lived; earlier, such knowledge doesn't exist. Man gets stuck without wisdom. He yearns that all his acts should prove to be acts of wisdom. Knowledge is not as important for him as wisdom.

Poornawada's thinking, as already discussed earlier, is that the rudiments of life having been learnt with obedience and faith, assimilating wisdom acquired through 'learn by faith' and its application, man progresses and acquires wisdom. I have tried to highlight some of the unique doctrines established by Poornawad.

We can, therefore certainly experience God's grace and Poornawad has convinced through such experiences to innumerable people. We have no remembrance of anything that we did in order to be born to certain parents, certain family or clan or religion. We should be content that our birth is just the Grace of God. This alone could afford the satisfaction of living life meaningfully.

Our problem is that we don't reckon that as grace which comes our way easily and tend to use our intellect assuming something else as grace.

But Dr. Parnerkar's doctrine is: "He who cannot use the available resources for his happiness doesn't get what he wants. Because God feels: "What is the guarantee that, that would make him happy?" Therefore, Poornawad doctrine is "Judiciously performed householder's duties itself is paramartha" and "Life is an Art".

Setting aside this method and to try to understand Poornawad by academic approach, we must know the prior view i.e. Mayawad. And to understand Mayawad, we ought to know its Purvapaksha, Shunyawad of Buddha and for that it is necessary to understand the "path of karma" of the

Mimamsakas. While studying this there is yet another difficulty that, there is no chronological order in our earlier literature. There is a lot of controversy among the learned about this.

Here, Poornawad suggests that the period may be determined from the number of Pramana (means of correct knowledge) used by a philosophy. The more the number of Pramana cited in a philosophy, more recent is that thought. The number of Pramana increase with the progress of civilization. Keeping this fact in mind, Poornawad has made the aforesaid suggestion.

Journey of Philosophy:

We have seen earlier that when Outsiders came to India in large numbers for the first time, the Brahmin residents of that panchanad (five rivers) now Punjab, welcomed them. This was because the Outsiders were little bit familiar with agriculture.

There was a time when Canada welcomed those outsiders who wanted to engage in agriculture as the number of inhabitants grew, the Outsiders and Brahmins began to move southwards. Later, sage Vishwamitra crossed the Vidhya mountain and set foot in south. Around that time, that entire region was dense forest inhabited by cannibal tribes and wild beasts. These tribes used to practice black magic. Out of love for human life and in order to make the region habitable, deforestation and annihilation of wild beasts and the tribes posing danger to human life became imperative.

The Yajna Culture:

Out of this arose the Yajna (sacrificial rituals) in order to get the inspiration to perform yajna (sacrificial rituals) the hymns from Rigveda were recited (sung). And the abode of Gods,

CC-0. Kavikuliguru Kalidas Sanskrit University Ramtek Collection

whose praise was sung, i.e. heaven was held in excessive esteem. “There are limitations to worldly pleasures”. “The women here are subject to aging”. “Once you eat bellyful, you cannot eat more, Death rules the earth”. “Demigods and Celestial nymphs in heaven are ever young”. “Nectar makes everyone immortal etc.” Such and other notions were greatly exaggerated and because man would attain heaven by performing ‘yajna’, rather yajna became the purpose of life.

Eventually, despite destruction of beasts and the cannibal tribes and life becoming comfortable. the yearning for heaven persisted. As a result, large number of animals, useful for agriculture, were being sacrificed. Land disputes led to quarrels that gave rise to institution of kingdom and wars broke. Likewise, endless conflicts between the Outsiders and the rest continued.

Gautama the Buddha:

Because of all the above, man’s life began to decline. His progress got stunted. And out of the necessity of human life, Buddha’s philosophy was born. Buddha said that “the universe is beginning less and endless”. And it is an accepted canon of logic, said Nagarjuna¹⁰, that “if a thing does not exist in the beginning and in the end, it cannot exist in the middle also”.

Hence beginning, middle and end; birth, persistence and death are all unreal”. Such being the case, what was the propriety in saying; “you shall attain heaven”, “why are you making yourself miserable by performing sacrifice for an imagined bliss of heaven?” “I tell you about great Dharma like non-violence, the concept of Sangha and the knowledge of Nirvana. This would arrest slaughtering of useful animals, loss of life among each other due to spats, destroy ill will in

society and breeze of love and affection would blow in whole of Bharata”.

Shankaracharya:

“I was not in the past and won’t be in future therefore, I am not in the present also”. This is what is called Shunyawad or Kshanikatmawada as a result of the Buddha’s philosophy, even if the institution of ‘yajna’ the prior view (Purvapaksha) slowed down and owing to the concept of sangha the hitherto savage tribes relinquished violence and were assimilated leading to social unity, the zeal to live jivanabhinivesh however, was on a low key. Man’s life became devoid of a purpose. With this background and out of the need of human life, Shankaracharya established his philosophy. “I was not earlier and won’t be later”, whose experience is this?” “Yours, isn’t that so?” That means ‘you’ are existing for sure. With such arguments, Shankaracharya refuted Shunyawad and established the caste system.

In addition to Brahmins and Kshatriya, he appropriately placed Vaishyas and Shudras and assigned them respectively the program in life and afforded them their position in Vaidik Sanatan Dharma. And instead of hitherto slandered “object of heaven”, he pronounced “moksha” or “liberation “as the new goal of life. “Attaining moksha through relinquishing desires,” concept was assimilated from Buddha’s Philosophy of Vasana Tyag (relinquishing desires). Acharya’s philosophy was “Brahman is the only truth and world is unreal,”¹¹ it’s appearance is due to Maya. As a result, he belittled the importance of material pleasures and heaven. Thus, refuting Buddha’s philosophy, he also bridled the land disputes and avarice of limitless riches.

Just as the inhabitants having crossed the Vindhya mountain started moving southwards, in order to protect the backward

CC-0. Kavikulaguru Kalidas Sanskrit University Ramtek Collection

and the so-called barbaric tribes, who were already inhabiting, the sages had already begun to firm up the caste system and the institution of marriage. Shankaracharya's caste system obviously became firmer. In a way this afforded protection to nomads and peasants. For fear of ostracizing, members of upper-class society refrained from marrying and attempting relationship with the peasants' and nomads' daughters and females.

As a result of this social engineering of Shri Shankaracharya, atrocities on the strength of muscle power and spiritual aspect expanding money power were remarkably reduced. And despite rise of science and onslaught of foreign invaders, the system survived.

A Paradigm Shift:

The development of science gave rise to its philosophy of "learn by doubt"; as a result, the society's mindset shifted from 'logic 'to 'experiment.' With the development of science, the material progress got an edge over Mayawad. In order to search the "truth", ascetism and 'relinquishing desires' was reckoned as redundant and the general feeling emerged that it would become possible with the help of science.

That which Shankaracharya proved 'unreal', science took up the gauntlet to prove it 'real.' Attaining moksha as an object was blurred; inertia entered man's life and the situation arose wherein he had no goals before him. Material progress, undoubtedly, is a good thing however, it cannot be man's ultimate goal; as such, he was without any goal before him. Civilization progressed rapidly but the culture was significantly slow creating fear of civilization becoming catastrophic.

Against this backdrop dawned the Poornawad philosophy of Dr. Ramchandra Prahlad Parnerkar. ‘Experiment’ having been added in Poornawad philosophy as a Pramana (means of a right knowledge), considerable importance has been given in Poornawad. Before looking into how Poornawad has resolved the questions raised (created) by time, the ‘zeal of life’ that Poornawad values so much is illustrated by two historic events:

The Institution of marriage:

First example is that of Ahilya¹². After crossing over the Vindhya mountain, the kind of restrictions that were imposed to uphold institution of marriage would be abundantly clear from the example of Gautam and Ahilya. In those days, there were no villages; only hamlets, inhabitations and cottages were scattered. They cultivated the surrounding land. Stories of Ahilya’s beauty spread far and wide, even as far as Lord Indra in the heaven. In fact, the king of Gods, Indra, was all powerful and how could sage Gautama be his match? Still Indra was scared of Gautama and therefore, like a thief, impersonating Gautama, entered his cottage.

Subsequently, both Ahilya and Indra, impersonating as Gautama, were caught red handed. Indra, in his defense said that, “I dwell in heaven and marriage is not a limitation there. Any celestial nymph can cohabit with anyone. I fell for her and that is not my fault!”

Gautama said: “If this offence would have taken place in heaven, I would not have come to punish you.” “The offence has been committed south of Vindhya in Bharat within our boundaries, you must subject yourself to punishment.” Sage Gautama punished Indra whose praise even Vedas have sung, and Indra had to suffer that. Next was Ahilya’s issue. It was none of her fault. Indra impersonated Gautama. Why should

she be punished? But Gautama punished her too. Had she been acquitted, it would have set a bad precedent because any female, fallen in love with a person other than her husband would have told the lover to impersonate her husband and if caught, would have cited Ahilya's precedent. In order to rule out such a possibility and nipping it in bud, Gautama punished Ahilya and she suffered that.

Sage Vishwamitra narrated this episode to Shri Rama and Rama absolved her. How the punishment suffered by Ahilya was a matter of pride for society and how the institution of marriage had a firm foundation was convinced by Rama to the society and reinstated Ahilya's dignity in society. It is as a conditioning through this episode that Shri Rama unhesitatingly forsook his own spouse Sita just because an ordinary washerman in the society raised a finger of doubt. Rama adhered to the teaching of Vishwamitra. That is why the dignity of institution of marriage survives in man's (woman's also) life at least in Bharata. This goes to show how very concerned were the sages about the zeal in one's life.

Adhering to conduct, individual and social:

Another example is very recent, that of Shri Dnyaneshwara¹⁴. He was verily the God. Even before reaching Paithan (????), he had the highest of paramarthic experience - direct Brahmin experience. He had the yogic power to make the water buffalo recite Veda.

Despite this, nurturing disappointment over refusal of his thread ceremony by Brahmins, he beseeched them to accede to his request. We all know the history. He did not say that, "I am God and don't need these paltry Brahmins to perform my thread ceremony". On the contrary, later, the Brahmins themselves submissively prayed that "you are verily God and

CC-0. Kavikulaguru Kandas Sanskrit University Ramtek Collection

who are we to perform your thread ceremony? You don't need it". "Earlier, even gods have undergone punishment which they suffered. Now you order". Thereupon, Dnyaneshwar gave up ad infinitum his insistence for the thread. However, it was his feeling that even if he didn't need it as an individual, social point of view it was imperative.

Life is an art:

These two examples highlight what is "zeal of life: and how very important it is individually and socially. Therefore, to live life happily is much beyond mere physical pleasures. It depends upon the happy experiences both individually and socially.

Poornawad speaks loud and clear that "in order to have such experience, just as material plane is needed, so are the spiritual and divine planes". Just as Poornawad emphasizes the need of both Jada and Chetan, same way it admits of form relation of these two. In short, because it considers both Jada and Chetan as essential forms of Poorna purusha rather, He is comprehended by these forms and because of this it proclaims "Mind and Matter is one and same Reality".

This is the highest doctrine of Poornawad and teaches the world a novel way of living life as an Art. That which tells "how" to perform an act is the art while that which tells "why" is philosophy. It may not be much of an hurdle if you don't know "why" but if you don't know "how", you may certainly get stuck.

Therefore, Poornawad tells that life is an art. Though not much of a problem would be without philosophy but that would not lead to stability. The philosophy comprehending time and vanquishing time has to be deliberately created. Even though philosophy answers "why am I born?" It is the art which tells me "how to conduct myself". Therefore, the

doctrine of Poornawad is “Life is an art.” It is however, equally important to dwell upon the six hypotheses of Poornawad which are quoted seriatim verbatim from Dr. V. R. Parnerkar:

The first hypothesis of Poornawad states that, “Philosophy begins not in wonder or curiosity or extra sensory perceptions but out of sheer necessity of human life.”

The second hypothesis is that, “Man has discovered and developed his basic intelligence by means of ‘words’ and ‘thoughts’ formed out of the innumerable worlds which he learnt with the passage of time.”

The third hypothesis of Poornawad states that, “to leave and live one’s own choice are two basic instincts of man and they cannot be modified under any circumstances.”

The fourth hypothesis of Poornawad states that, “Chetan (Mind) must be in existence to recognize, and to have a feeling of the (Matter) Jada as inert matter devoid of any consciousness” and the fifth one states that “Ordinarily Chetan (Mind) cannot be experienced without the aid of some type of matter, may be the invisible particles of cosmic material.”

And the sixth and crowing hypothesis of Poornawad states that, “Whatever exists or we feel as existing is Poorna or complete entity.”

We have seen what is zeal for life. In the day’s bygone, the approach towards life was subjective. Obedience that we see in the earlier generation is the result of this subjective attitude. However, the emphasis of science on objective approach has led to virtual disappearance of this quality. You take any household as an example and find that son doesn’t heed father, wife doesn’t listen to husband, the worker to the

officer and so on. The morning newspaper and its thinking are objective. The objective thinking pervades every which way. We have almost forgotten that the Bhartiya society has a history.

History of Pramana:

We know about the French and Russian Revolutions. Napoleon emerged a general from French Revolution. The French people enthroned him. We have to admit that the French Revolution didn't yield the desired fruits. It is because the revolution was not backed by any philosophy. On the contrary, backed by communist philosophy, Russian Revolution led to desired results and exists even today (notwithstanding Glasnost and Perestroika).

Russian Communist Revolution reckoned history as a Pramana (means of right knowledge). Like experiment, history also is a Pramana. This philosophy is of the opinion that man has retained power till date by deceit. If this is true, then why shouldn't the history that is available to us today should be considered to have been written fraudulently. If this be so, how can it be reckoned as a Pramana?

For example, when majority communities asked Englishmen that "how come the discoveries and inventions of science have occurred in your country only"? The cunning English told the majority "It is because you have too many castes and sub-castes, you are not united; furthermore, the Brahmin class never allowed to reach any knowledge to you." This they deliberately underscored because they knew that it was the Brahmins who had held people with different language, different culture in this huge country united.

If Brahmins were finished, they thought that it would be the end of Bharat. However, while saying so, they forgot that people of same faith and culture, many nations in Europe

were fighting bitterly with each other. For that matter, even in India, different Muslim states fought among themselves. As such, we have forgotten that we have a proud history arising out of subjective thinking.

We do study old history. At times we celebrate events of old historical personages with great pomp and show but tend to forget the real history. We long for Shivaji but he shouldn't be protector of cows and Brahmins. We want temples but without a Priests. We want Hindu religion but not its conduct. In short, we want all those great old things but without zeal which made them great.

This is how the political leadership is. There is no true (social) leader today in the society. If we are grieved, our children are not getting married, they don't have jobs, there is no true social leader today in society (with the exception of past four years) to whom can we complain! Precisely because of this, none of the society-based campaigns of Hindus could take roots e.g. look at the fate of anti-cow slaughter, Nanda's anti-corruption campaign. All this goes to show that we have forgotten that we have some history.

Who is a Hindu?

We can't answer a simple question viz. what is the meaning of Hindu. Poornawad has provided a beautiful definition of the word 'Hindu' "who lets other to have ideological freedom and gives freedom to develop mind and intellect in one's own way and ensures that such freedom of the other shall not be jeopardized". "Who gives ideological freedom in dharma but is rigid about conduct is hindu." You may ask what sort of conduct? Hindu dharma (not religion) upholds that daily bath, Sandhya, thread ceremony of trivarnas , their marriage, last rites such socio-conscious rituals and conduct

It must, however, be borne in mind that it does not respect any individual's ad hoc conduct. Let us take an example. There is a Brahmin priest but his conduct is questionable and there is a non-brahmin with very good conduct; why shouldn't he be appointed as a priest? Quite often such question is asked.

On this, Hindu Dharma says : “Despite generations of good conduct, in Brahmin's family, this particular Brahmin priest turned out to be of questionable conduct ; whereas the non-brahmin has no history or tradition in his family of good conduct, and whereas, there is no guarantee that today's good conduct not backed by tradition in family can't turn out otherwise tomorrow? If he can consistently, from generation to generation, maintain the desired conduct, there is no harm in keeping him as priest.

Come to think of it, those Britishers who so severely criticized our caste, sub-castes and traditionalism had themselves segregated their own army as Maratha, Gurkha, and Mahar Regiments.

In short, just as tradition, heredity and history were reckoned as Pramana by Hindus, they accepted changes also in tune with time. Today, when a Brahmin pronounces a resolve, he includes shruti, smruti, puran lauding history, not forgetting to mention. Place, time, planetary positions and keep the karma well defined, however, the objective thinking has destroyed this great tradition.

To occur and to materialize

We saw that, that which tells us how to live life is the art. Life basically comprises two things: “to occur” and “to materialize” Something just materializes and as a consequence of that something keeps on occurring to us. More often than not, what occurs hardly materialize; rather

our experience is that it doesn't materialize at all. But Saint Ramdas' experience is "what occurs materializes, hurdles get flattened." While pondering over this experience, we realize that just to occur is not enough. We have to have a resolution. Determine the goal of life. In doing so due importance need to be given to what occurs.

Mostly that which occurs is the result of conditioning from what materializes e.g. If the environment is that English educated or an engineer gets more money, which in fact has happened, this conditioning is the cause for many whom this idea occurs.

But it is important to differentiate between what has occurred naturally and that which is the result of conditioning due to such extraneous factors. If we look in to the life of great men, what occurs or has occurred to them was quite opposite of what materialized or what had materialized in the surrounding e.g. history bears witness to the fact that "no independence without fighting", it occurred to Mahatma Gandhi that it can be attained with non-violence and Satyagraha.

What occurs does not materialize in the life. Therefore, some got engaged in the study of "to materialize." While others got busy in unraveling "to occur." Those devoted to study "to materialize" i.e. objectively, became followers of science and those who pursued "to occur," subjectively became followers of atman or Brahman.

But those who established the relation between "to occur and to materialize" and studied both became followers of Poornawad.

Poornawad believes that the essence of life lies in determining the goal of life, organize resources therefor, and bring about the desired result. The goal is to be determined

by deliberating on “occur,” organize resources and bring about the desired result by applying Six facets of Poornawad. This is Poornawadi way of life. Poornawad reckons Expertise, Planning, Social networking, Respecting Public Opinion, Contemporary Knowledge and Prayer as the six facets of life.

Those devoted to erudition about “materialize” became materialists and those acharyas until Shankaracharya committed to study “occur” became spiritualists. These spiritualists reckon spirit as truth and material as untruth. But even if matter is subject to transformation, owing to remembrance in it, continuity persists. We are compelled to say that it is eternal.

For example, Laxman, whether young or old continues to be Laxman. Even if body transforms, he doesn’t and people continue to identify him as Laxman. Who experiences spirit (consciousness)? Brahmin experiences to whom? Who utters ‘I am Brahmin’? The “embodied I”. If you delete from and say that spirit is self-sensitive, the conscious I only have that experience and that is why what we saw earlier is Poornawad reckons Jada (matter) and Chetan (mind) are one Mind and Matter is one and same reality.

No sooner the wheat grain is sown than its activity to sprout begins in soil. Who tells the soil that the seed is sown and let process of germination begin? How does the soil know? Or is it without any realization for the inert seed that it is in soil and should commence the sprouting process? Only thing is these are subject to laws (rules) whereas men ‘occur’ and “materialize” are not so. The entire activity of Jada is a regulated one, hence we don’t call it consciousness but call it Nature. Per force however, we must accept that at the root level some or other sort of feeling exists.

The Freewill:

God gave birth to man but He did not tell him how to live life. He gave freedom to live right from the time of birth. Animals and birds were not granted this freedom. Their life is subject to a set pattern. But because God himself gave the freedom to man to decide how to live, generally he doesn't interfere.

For example, Sage Durvasa came to lunch on the Dwadashi (twelfth day of the fortnight). As a ritual he went for bath before taking meal. Somehow the Sage Durvasa was late in returning. King Ambarish (?????), owing to the deadline for ending his fast, ended fast by sipping a spoonful of holy water. Having observed this, the sage lost his temper, became awfully angry and cursed Ambarish. The king prayed God and God appeared there. God admitted Ambarish's mistake and beseeched the sage to punish Him instead. Although it was quite possible for God to censure the sage but he didn't do so. God has granted man the freedom to live in accordance with the rules framed by him.

Had God admonished sage Durvas, he would have argued that, "to take meals before the guest and more importantly, a sage, is an affront and this is what we have laid down in society. Accordingly, the king was liable to be punished. Are You curtailing the freedom which You Yourself gave?"

Another example can be that of Saint Sakhoo.¹⁸ Sakhoo's mother in law tied her to a pillar to prevent her from going to Pandharpur. She beseeched God who appeared immediately before her. God released Sakhoo and tied Himself instead and sent her to Pandharpur. In fact, the Lord, all powerful could have admonished Sakhoo's mother in law who was an insignificant nothing before God. But because God has given freewill to man, he didn't utter a single word to that old lady.

CC-0. Kavikulaguru Kalidas Sanskrit University Ramtek Collection

That the daughter in law should obey the mother in law being order of the day or perhaps even Sakhoo too felt so, God didn't go against it. Suppose, for the sake of argument, had Sakhoo opposed that tradition as bad, God perhaps would have thought differently. That however not being the case God tied Himself to the pillar but didn't curtail the mother in law's freedom.

Notes and References

1. Parnerkar V. R. Poornawad – an Integral Approach to Divine Life, Pune 2013 Shree Vimal Publishers Pvt. Ltd.
2. Chattopadhyay D. P., Tradition and Modernity in Hindu Culture –SAMANWAY, Pune 1996 MAEER'S MIT.
3. Daya Krishna, Developments in Indian Philosophy from Eighteenth Century onwards: Classical and Western. History of Science, Philosophy and Culture in Indian Civilization. Vol. X, Part 1, New Delhi, 2006 Centre for Studies in Civilization.

Epilogue

Human nature being what it is, history bears witness to man's indifference to anything for a prolonged time. The onslaught on Vedic Sanatan Dharma didn't last long as a result of Shri Shankaracharya's forceful refutation of Shunyawad and resurrection of Vedic Sanatan Dharma.

Dr. Parnerkar's doctrine being "Philosophy is the outcome of necessity", with the development and progress of science, what was hitherto regarded as 'unreal' science took up the challenge to prove it 'real'. Man's confusion was confounded leading to disillusionment and decline in his zeal of life. Around this time, Dr. Parnerkar propounded his life-centric Philosophy of Poornawad.

Dr. Parnerkar an eminent philosopher and economist studied human nature very minutely. He observed, as Dr. Vishnu Maharaj in his preface to 'Poornawad' says the man caught in the pincers of modern civilization and culture, whose zeal to live life has fallen to abysmal depth: in his Abhinav Abhang Dr. Ramchandra Maharaj Parnerkar narrates his compassion for that man.

Moved by compassion for mankind, in his Poornawad Philosophy and the dialectics he has shown the path of living contented, successful and happy life. He prescribes six facets of Sadhana and call those as Shadanga. Expertise, Planning, Popular Opinion, Togetherness, Relevance of Time and Divine Pursuits.

Man has to learn 'how to live' and there is no school to teach this. Fish begin to swim soon after their birth but it is not so in case of man. This ignorance is the cause of his worries and unhappiness.

Science with its Midas touch has performed innumerable miracles beyond the golden threshold of the world. But the man today is entangled in the meshes of modern civilization and culture. Science, a demon, is greatest guzzler of wealth on this planet.

A far greater proportion of wealth is being used for research in defense and weaponry i.e. destructive as against a small portion for humanitarian benefits i.e. creative by the countries. Today the situation is instead of ‘science for man’, it is ‘man for science’.

Poornawad Philosophy is the only hope for man to survive and thereafter live a happy life.

This Monograph would rather be complete only with Dr R. P. Parnerkar’s very own words: “The uniqueness of Poornawad is: That in the Vedas Purnapurush is the only Absolute Truth and the Shiva-form, Vishnu-form and the Vishwa-form are his three forms. There is no cost-effect relation of these forms with Purnapurush, but with these three forms have essential-form-relation with Purnapurush just as Truth-Consciousness-Bliss have form-relation with Parabrahman.

Essential-form-wise as there are three forms of Purnapurush, in each of the three forms, the other two are as witness, there are in all three three forms viz. In Parabrahman, the trio, ‘Truth-Consciousness and Bliss’; in the Vishnu-Element, ‘Desires-Enjoyment and Satisfaction’; similarly, in the Shiva-Element the ‘Creation-Sustenance and Destruction’ comprising the three Gunaas.

Owing to the form-relation of Vishwa with Purnapurush, the creation, sustenance and destruction are not that of the Vishwa, but taking place in the Vishwa, it is Vishwa’s Prakruti. This effect is uninterrupted, unceasingly going on

in the Vishwa therefore, the world Jagat which is from the root gam is applied the static state of the effect's motion. Jagat is in the form of a flow.

The Absolute Truth, The Purnapurush being the origin of the three forms, everything in this world comprises the triad. The end therefore, of man's life is impossible to be achieved either only by knowledge or only by devotion or merely by action. Rather, it lies in the commitment to all three. Knowledge, action and Upasana.

Purnapurush has form-relation with Shiva, Vishnu, Vishwa and as these three elements are eternal, the means adopted can't be optional like only knowledge or only Upasana or only action.

In the Vedas and Upanishads these three elements are indicated as: Athadhyatmam, Ityadhidaivatam and Ityadhilokam; and the triad of the means of knowledge, Upasana and action have been laid down as a rule.

The speciality of the Vedas is that although the Eastern and the Western scientists have accepted the world as 'effect' the Vedas don't. None of them could determine the cause with certitude and as such each philosophy has a tinge of agnosticism e.g. in reply to why ignorance or Maya? Shree Shankaracharya says that, 'it is beyond human intellect to explain.' Is it not agnosticism? But there is no agnosticism in the Vedas. The cause-effect can be identified; it is not at all that difficult.

But there being no 'effect', still assuming 'effect' and going after its causality, would certainly lead to the same fate as that of the Philosophies hitherto. Any serious scholar of philosophy will have to definitely concede that, none of the philosophies till date, having assumed the world as 'effect' has been able to unravel the 'cause'. Somewhere or the other

human intellect had to surrender or espouse agnosticism, why so? On this Poornawad has just one reply: “Loosing the direction, treating ‘form’ as ‘effect’. Therefore, no wonder that all further calculations went wrong because of this digression.”

Of course, Poornawad lays down the form-relation of Shiva-Element, Vishnu-Element and Vishwa-Element with Purnapurush as is contained in the Vedas and like in the Vedas emphasizes equally, all the three means i.e. knowledge, action and Upasana.

Poornawad sets forth the doctrine that none of these means is inferior or a single one alone can serve the purpose. All three elements have form-relation with the Poorna, such being the doctrine of Poornawad nothing is outside Poorna. So, everything is in the Poorna. Of course, needless to say that each one of the three has complete non-duality with Poorna and therefore, it can be stated that Poornawad means Absolute-Non-Duality.

It is believed that from the brief discussion above, the reader would have a clear concept of what Poornawad is, as such, I am concluding here this chapter rather, in effect the treatise. “Complete.”

**Om Purnamadah Purnamidam Purnat
purnamudachyate;
Purnasya Purnamaday
Purnamevavshishyate.
Om Shantih ! Shantih ! Shantih !**

Om Purnapurusharpanamastu.

References

Parnerkar, Dr. R. P: Poornawad (Trans. Aboti. S.S) Pune 2002 Vimal Prakashan.

Conflict (Trans Aboti S.S) Pune,1994, Vimal Prakashan.

In the Environment (Trans Aboti S.S.) Pune, 2011 Vimal Prakashan.

Tondolakh (Marathi) Pune, 1987, Vimal Prakashan.

Parichay (Marathi) Indore, 1981, Ujwal R Parnerkar.

Sampark (Marathi) Indore, 1991, Mankarnika Prakashan.

Parnerkar, V.R., Poornawad Prabodh (Trans Aboti S.S) Pune,2017, Vimal Prakashan Pvt. Ltd.

Preface to Poornawad by Dr. R.P. Parnerkar (Trans Aboti S.S) , Pune, 2002, Vimal Prakashan.

Glimpses of Poornawad Philosophy (Trans Aboti S.S) Pune, 2003, Vimal Prakashan.

Mishra, Godabarish, Ed. Vedant without Maya, New Delhi, 2005, Indian Council for Philosophical Research and Motilal Banarasidass.

Panneerselvam, S., Preface to Poornawad Prabodh by Dr. V. R. Parnerkar (Trans Aboti S.S) Pune,2017, Vimal Prakashan Pvt. Ltd.

Balasubramanian, R., Systems of Vedanta and Kashmir Saivism, Ernakulam, 2011, Chinmaya International Foundation Shodh Sansthan.

Chatterjee, S. and Datta, D, An Introduction to Indian Philosophy, Delhi, 2016, Motilal Banarasidass.

Daya Krishna, Developments in Indian Philosophy from Eighteenth Century onwards: Classical and Western. History of Science, Philosophy and Culture in Indian Civilization. Vol.X-Part-1, New Delhi, 2006 Centre for Studies in Civilization.

Rajendra Prasad, A Conceptual – Analytic Study of Classical Indian Philosophy of Morals, history of Science, Philosophy and Culture in Indian Civilization. Vol. XII – part-1, New Delhi, 2008, Centre for studies in Civilization.

Sharma, Chandradhar, A Critical Survey of Indian Philosophy, Delhi, 2000, Motilal Banarasidass.

Hiriyanna, M., Outlines of Indian Philosophy, Delhi, 2014, Motilal Banarasidass.

Notes of discourses of Vidyasagar Dr. V.R. Parnerkar.

Notes of discourses of Pandit Kisanrao Padalkar.

Satyabodhak Samaj Magazine back issues.

Durant, Will, Story of Philosophy, New York 1953 Washington Square Press (Division of Simon and Schuster).

Samarth Ramdas, Dasbodh (Trans. Pangarkar L.H) Mumbai 1983, Keshav Bhikaji Dhavale.

Belsare K. V., Santanche Aatmcharitra Mumbai 1989, P.M. Tilak, Tridal Prakashan.

Joshi, D.P. (Ed), Tond Olakh, Indore 1969 A.K. Shinde.